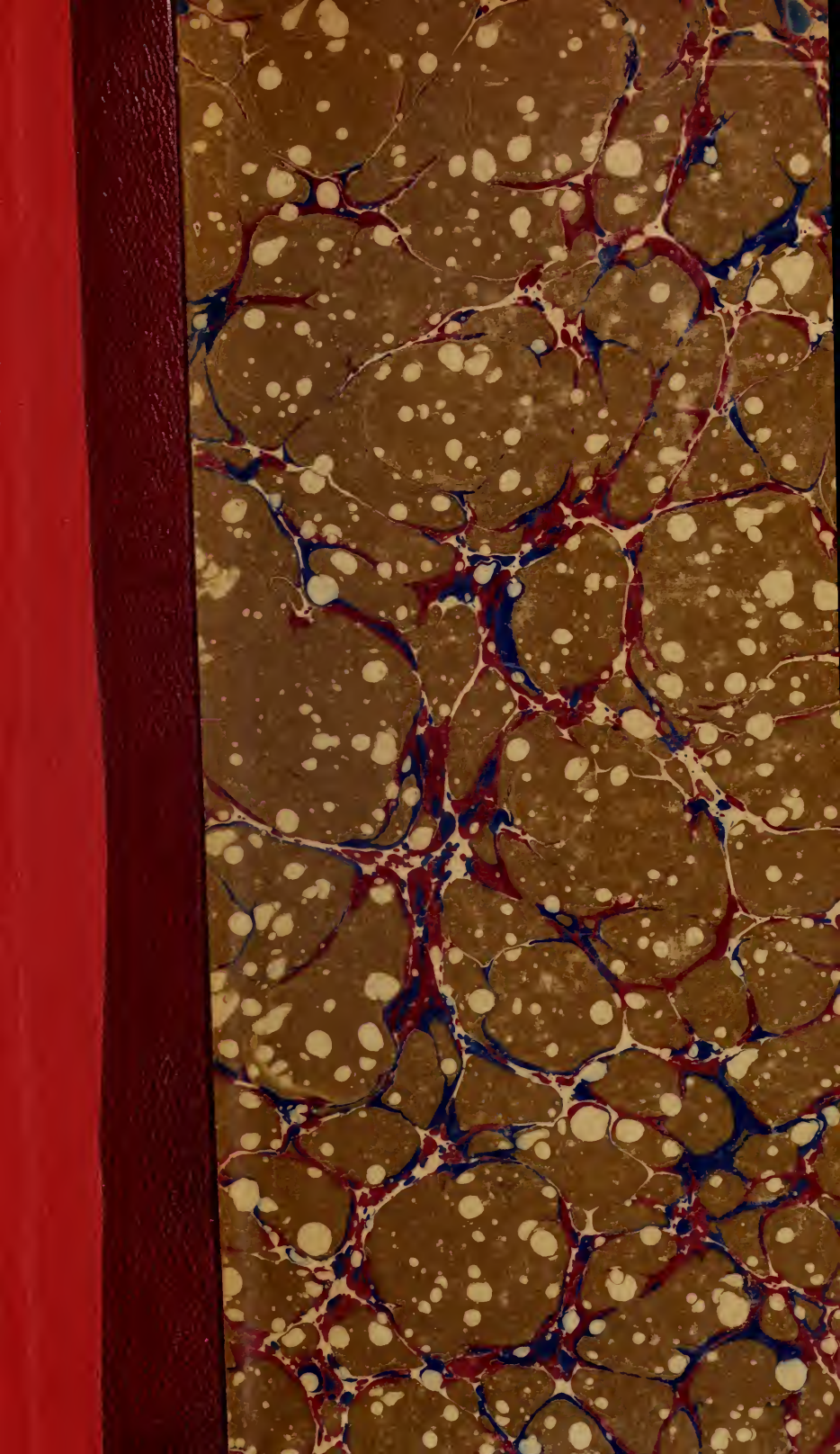

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WOMAN'S WORK

Vol. XXVI. OCTOBER, 1911 No. 10.

CABLE blows fell fast and sharp this summer. Last month we recalled our "Notes" in order to add the mention of Mr. Hail's tragic death. A few days after came tidings that the veteran Dr. McGilvary had crossed his last dark river and laid down his pilgrim staff rejoicing, on the other side. Thus soon after the golden wedding, Mrs. McGilvary is left, alone indeed, but with a wealth of unclouded memories and anticipations. WOMAN'S WORK extends loving sympathy to her and to her children, Mrs. Harris and Mrs. Gillies in Laos and two others in America.

AGAIN tidings, from which we shrank and said—impossible! A mother in her prime was taken from her husband, and four daughters just approaching the age when they peculiarly need their mother, and from a helpless infant. Mrs. William Jessup was on the field of Syria before she was twenty-one, and far beyond her years was mature socially, intellectually and spiritually. Twenty-one years she has given to the Lord on Zahleh hill. Everything in Dr. Jessup's parish had her wifely sympathy. On the women and children and church, on the ignorant and poor, she spent herself unweariedly. From housekeeping to prayer-meeting, thoroughness characterized whatever she did. Under Mission influences, she was growing every year. To the consolations of the living God, who alone knows all their sorrow, we commend her family, her mother, sisters, and many attached family connections.

THE long anticipated biography, *Frank Field Ellinwood*, His Life and Work, by Mary G. Ellinwood, has been brought out by Revell Company at the low price of one dollar. To thousands of hearts, the noble funeral address by Mr. Speer, and his contributed chapter of above forty pages, will be a deep satisfaction. The constituency of our Women's Boards has special interest in chapter xv. The first half of the book, however, is written from the view-point of family and social life. It is delightful to see Dr. Ellinwood surrounded by his ancestors and grandchildren and the tender care of home. His daughter, as Mr. Speer says, "has told the story with attractive simplicity."

THERE is a novel flutter around our offices. The atmosphere is charged with a great hope. In vision are seen a vast multitude of women, with or without card-cases, descending doorsteps in pairs, the light of victory in their eyes, and a brown and red magazine—the only copy left—peeping from their bags. These women, it is believed, can bring the hope that is in the office air down to its subscription books, with the proudest list *ever*, in 1912. For all are doing together what a faithful few have done alone. Something will happen, we are waiting to see how much, and as Miss Lowrie says, "While we wait, we pray."

THE New York Post Office notifies us that, on account of new arrangements for the delivery of second-class matter, from three to five more days are consumed in distributing WOMAN'S WORK. Subscribers cannot regret this delay more than we.

THE influence of the memorable Edinburgh Conference now becomes visible in one more direction. While, for sixteen years, Foreign Missions Boards of the United States and Canada have held an annual Conference, British Boards took no notice. At Edinburgh they "caught on" and now, on account of "the advantage" it has been over here, they have instituted a Conference for Great Britain and Ireland.

THE Americans who, by request of the Persian Government went over to Teheran to reorganize the finances of the country, were well received by Parliament and have added to the prestige of the American name among the best people of Persia. But, it goes without saying, that while Russia is on guard, with Russia's well-known disposition to control, the American treasury agent, Mr. Shuster, and his associates have a difficult task. Some of our American

papers charge Russia with conniving to bring back the ex-Shah.

Miss Schoebel, the new missionary at Urumia, planned to spend a summer month alone with a Nestorian village family, in order to forward her acquisition of Syriac.

Mrs. Pittman, overlooking a pool of water, watched all classes of villagers coming to use the water indiscriminately for all sorts of purposes. Result: she scalded her grapes and cheese in boiling water before she dared to eat them. "Do you wonder," she asks, "that there is cholera, typhoid and every other illness in this country?"

Mrs. Van Hook, who has seen a great deal of the *näiveté* of Persian villages, reports a thirteen-year-old girl who stood begging her to turn and become a Moslem. "I asked her what I should do. She said she did not know that, but she did know it would be a good thing for me to 'turn.'" Far up Maku way, a woman climbed over a wall and begged for a written prayer which she could use as a charm. This led to a talk on prayer and, in parting, Mrs. Van Hook presented the woman a safety-pin. "I have scattered thousands of pins in Persia, but never one gave such joy. The only thing she saw to do was to insist that I use her shoulder as a stepping-stone to reach my saddle, which of course I refused to do; but a little girl stepped up and gave me a wilted rose with a very short stem, which I accepted and rode on."

How the ancient and modern abruptly face one another, on mission fields, is occasionally illustrated in letters. At Julfa on the Persian border, Mrs. Müller, M.D., observed that her so-called "hotel" had mud floors but electric push-buttons in the wall. Mrs. C. E. Patton, M.D., writes that she and her husband have lived comfortably for a year in an old ancestral hall at Ko-Chau, So. China; their typewriter stands in front of the ancestral tablets.

There was such an exodus from Ferozepore, last summer, as shook the Christian community. Rev. R. H. Carter picked up the Training School and moved it, about forty persons, bag and baggage, away to Moga. That left the Mohammedan school-girls minus a head teacher. Then was the heart of Miss Jenks shaken, for "she was invaluable to me but will do a great work at Moga, so I gladly let her go." Moga is where Rev. J. N. Hyde has been burying the good seed, and baptisms have steadily increased for five years past. They numbered 685 in 1910.

The September *Century* contains an article by a Japanese who styles himself "a mere heathen," but testifies to the fruits of Christianity in Japan. "Less than fifty years ago, if you wished to have a free fight, all you had to do was to call a gentleman 'Yaso'—Jesus." Now, men of high position like Admiral Uriu are Christians. Count Okuma is quoted: "*Only by the coming of the West in its missionary representatives and by the spread of the Gospel*, did the nation enter upon world-wide thoughts and world-wide work." The article does not bear condensing; it must be read.

At the opening of 1911, Japanese Christians in Hawaii resolved upon a campaign to add a thousand believers to their number during the year. By June, reports from here and there "assumed the character of revival stories." On Kauai Island: "tiny handful of believers in Kekaha reinforced by thirty-four new disciples;" at Koloa, "fifty conversions"; "Waialua, long dormant, moves with energy;" Honomu, "thirty new Christians;" Rev. H. S. Kimura of Kyoto conducted a series of meetings on Oahu: "at Ewa Mill, one thousand men and women stood four hours in the yard before our church and gave rapt attention to his discourse. At the close, eighty-five came forward to enroll as seekers, while twelve were approved for baptism."

Bairam is an annual Moslem feast which follows the long fast of Ramazan. One feature of the last celebration at Constantinople was the audience given to Princes, Ministers and other dignitaries by the new Sultan, seated on the throne in his palace. According to custom, several servitors from the mosques stood opposite the throne and took turns in shouting: "O! Sovereign, do not be proud, God is greater than yourself!"

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Direct mail for West Persia, *via* Berlin and Tabriz; for East Persia, *via* Berlin and Baku.

Mrs. E. T. Allen,	Urumia.	Miss Lillie B. Beaber,	Tabriz.	Dr. Mary J. Smith,	Teheran.
Mrs. Fred'k G. Coan,	"	Miss Helen T. Grove,	"	Miss Annie W. Stocking,	"
Mrs. J. P. Cochran,	"	Miss Grettie Y. Holliday,	"	Mrs. E. K. DeWitt,	Hamadan.
Mrs. Robert M. Labaree,	"	Dr. Edna E. Orcutt,	"	Mrs. J. A. Funk,	"
Miss Edith D. Lamme,	"	Mrs. Chas. R Pittman,	"	Mrs. Jas. W. Hawkes,	"
Mrs. Edmund W. McDowell,	"	Mrs. L. C. Van Hook,	"	Miss Ada C. Holmes,	"
Mrs. Hugo A. Müller, M.D.,	"	Mrs. S. G. Wilson,	"	Miss Annie Montgomery,	"
Mrs. Harry P. Packard,	"	Miss Bessie Allen,	Teheran.	Mrs. E. T. Lawrence. M.D ,	Kazvin.
Miss Lenore R. Schoebel,	"	Mrs. Chas. A. Douglas,	"	Mrs. Chas. R. Murray,	Resht.
Mrs. Chas. C. Sterrett,	"	Mrs. S. M. Jordan,	"	Mrs. Henry C. Schuler,	"
Miss Mary K. Van Duzee,	"	Mrs. J. L. Potter,	"	Mrs. F. M. Stead, M.D ,	Kermanshah.

In this country: Miss Cora Bartlett, care of Rev. R A. Bartlett, Moberly, Mo.; Mrs. Lewis F. Esselstyn, Lansing, Mich.; Miss Mary E. Lewis. 5334 Pine St., Phila.; Mrs. Wm. A. Shedd. 822 So. Alvarado St., Los Angeles, Cal.; Miss Rosa Shoenhair, Guthrie, Oklahoma; Mrs. W. S. Vanneman, Room 802, 156 Fifth Ave., New York.

For information concerning other Societies working in this field, consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Innovations

With 1911 Mrs. Wilson completes xxv years of service in Persia.

With one thing which we have introduced into Persia, we have had unqualified success. It has so appealed to the popular taste that one realizes human beings do not differ greatly—what one likes, *all like.* School children accept it with avidity and ladies in wealthy families ask to be taught the secret. It is what one of my visitors yesterday styled "American Cake." Another article we have, which they acknowledge is far better than theirs. This, one hears hawked in the street as "milk and sugar" and, for once, the Persian speaks the truth, for it is just that—frozen. There is no hesitation in accepting the superior article which we offer, nor are we blamed, as proselyters are, for "winning people over to a different idea" and acceptance of—ice cream.

Without missionary societies or paid agents, cards and liquors are brought into Persia and are found even in distant villages, and no objection made to them, on the ground of their being "foreign" and unlawful, hinders their being sent and eagerly received.

In dress, new fashions are now so common that often the hat is the only thing worn by men which is distinctively Persian. We have become used to "hats on and shoes off" with Persian callers, but now both are "on." It did not strike me as incongruous till one of the boys came in with a steamer cap on and I requested him to take it off, though all the other boys kept on their Persian hats. These incongruities are often very amusing. A young Prince apes Europeans in high collar and necktie, but wears a large diamond brooch and pendant adorning it. At a wedding we saw a bride in a long princess gown, but her head was so covered with artificial flowers, tinsel streamers and flashing ornaments, that she looked like a Christmas tree. The dancing women even have put on long *frangee* skirts, and to see one turning handsprings from one end of a *salon* to the other and back again was a wonderful exhibition.

At the American Consulate, ladies as well as gentlemen were invited to the Fourth of July reception. The French Consulate followed suit on the 14th and Persian officials came. It was funny to see their doubtful greetings to the ladies, in contrast with the gay Russian officers who kissed the ladies' hands. The Turkish Consul continued the new custom on his new national fête, July 23d. At an Armenian wedding last week, men and women were seated together at table. A few years ago, at the same house, they were entertained separately. One feels that there must be new ideas before new social customs among Moslems can be desirable. A Princess told us how her husband, when in Paris, was beset by ladies at the theatre asking him why Persian women are veiled and secluded. He answered: "A Persian, seeing no other women, thinks his wife the most beautiful woman in the world. If women were seen he would find others far more attractive and trouble would follow." Our social custom of an "after-dinner call" is unknown, and it took us many years to discover why an invitation to dinner seemed to bring a fatal and final ending to a calling acquaintance. Each side was waiting for the other to continue civilities, so now we make both dinner and

after-dinner calls, and recognize the Oriental idea that accepting an invitation is the favor. Sometimes a change in custom is not an improvement, as in the old answer, given universally to the greeting, "How is your health?" "Praise to God," which has now given way to the conventional "Thank you."

Schools are the greatest innovators by offering new occupations and interests, ideas and ideals. The dignified young aristocrats who come to our schools attended by servants carrying their books, lay off outer coats and, forgetting rank and etiquette, pitch in for the fearful joy of football. The two newest boys are little fellows of five. The mother of one used to complain of his predilection for

MISSIONARY CHILDREN, TABRIZ, 1909–10
Photograph kindly loaned by Rev. Fredk. Jessup.

spilling the ink bottle, but now he knows its use and his destructive genius has become a zeal for study. The other boy, his mother says, sings "At the Cross" all day long and she likes it! He tells her at length all the Bible stories he learns and she wonders at his mind and memory. One of the older boys has developed a mechanical taste, sends to Paris for electrical apparatus and installs bells and bulbs to the astonishment of the neighbors. At their closing exhibition the Moslem pupils in the girls' school recited and sang in Persian, English and French, and even acted a little play before a large audience of ladies. It was most touching to hear them sing, "When the roll is called up yonder, I'll be there."

Another means of introducing new ideas is our meeting for Moslem women. One is often amazed at their denseness. Wishing to explain the verse, "It was not so in the beginning," I asked a woman, "Did God create one man and four women?" She nodded, willing to accede to anything. It is a startling contrast just to put Christ and Mohammed side by side, and show their differing relations to women, and the difference in their teaching about them. If they can only see "the White Christ" in His purity, compassion and power, in His precept and example, they will feel the contrast to their prophet, who left eleven widows and gave the law that every Moslem could have four wives, besides concubines. These companion wives he said were "sisters." I asked women here if this expressed their happy affection for each other. They said, "Far from it." Speaking of the other life, I said, "I know you have much trouble in this life, neither freedom nor honor, but labor and sorrow and constant fear of divorce; but, in the other world, where your husbands are each to have a house of pearls and 70,000 *houris*, will you share this Paradise?" They laughed bitterly.

We are often asked questions that show the longing for light. A mother, whose only daughter died, said: "Our new free-thinkers say there is no life after death, only annihilation. I wish I knew." There is great danger in such new teaching. In the breaking up of old ideas and the desire for novelty the Behais (a new sect) also find their opportunity. One of their tenets is that the new inventions, using steam and electricity, have resulted from the "enlightenment" which "the Bab's" advent brought. Strange to say, none of these inventions were discovered in his country!

Greatest innovation of all in this land of autocrat rule for thousands of years, we have had constitutional government so-called, the last two years. The people thought that this would mean relief and liberty, but parliament has hardly had a chance to correct abuses and get the new order of things to working, when the country is startled just now by

the news that the exiled Shah is on his way back to regain his throne.

In Tabriz, during these two years, there has been the innovation of Russian troops encamped in the Prince's garden and much in evidence on highways and in bazaars. Children in the streets run after us shouting a greeting in Russian. People realize that the peace and order of the city are due to this force, while they bewail foreign occupation.

Innovations are bound to come—old things are passing away and, as new dishes, dresses, ideas, customs and creeds are being adopted, we, too, can offer the best thing the world has ever had. In our last S. S. lesson about Josiah, on the verse, "He walked in the ways of David," I asked the boys if they would not follow the best man they knew. One little boy next me whispered—"Jesus."

Annie Rhea Wilson.

The Paramount Argument

The most important missionary book on Persia for many years is the Life of Dr. Cochran,* by Robert E. Speer. If these lines help to call attention to that book they will accomplish a useful purpose. They record one impression of a character that to some of us is a living force.

Dr. Cochran's life ended tragically under the cloud of great sorrow and a bitter hatred. No missionary ever served the cause of public peace and justice more faithfully than he and it was this very service that caused the hatred. It is perfectly clear that the murder of Mr. Labaree in March, 1904, was a premeditated plot and that the purpose was the murder of Dr. Cochran, not Mr. Labaree. The motive was not robbery but revenge. The murderers were criminals who believed that their intended victim stood between them and their designs of violence. So in a lonely valley off Salmas Plain, one of earth's noblemen, a man of peculiarly gentle and pure character, was murdered with his faithful servant. The reason for the murder was the hatred of evil for goodness, the flaming forth of dark passions against courageous love. It was not the teaching of Christianity but its incarnation in life, that aroused the enmity.

Months passed after this event, darkened by the danger of another tragedy. Dr. Cochran walked in the presence of lurking peril from the same evil men. He bore the burden of sorrow that another had died for him, and he also knew that crime had not appeased the hatred. He calmly went on his course, till disease came and took him to his rest. This was in August, 1905.

In June, 1908, there was a glorious vindication. It was the dedication of a hospital building, erected by a loving American friend, in memory of Dr. Cochran. The day was perfect. In the morning a large assemblage of church people and other Syrians heard addresses in Syriac, while Dr. Cochran's last medical students received their diplomas. In the afternoon, what was without question the most widely representative gathering ever assembled in Urumia testified to the gratitude and reverence of the whole community. The common sentiment, often expressed before and after by individuals, was voiced by the Governor, a distinguished Persian official, who in a beautifully worded speech offered his tribute to the man and to the cause he had represented. Foreign officials, European and Turkish, Persian officials, wealthy landowners, the chiefs of the Christian communities, the highest Mohammedan clergy, Russian, Roman Catholic and Protestant missionaries, Moslem merchants and Christian laymen made up the assembly. In the hospital rooms were those who represented the most grateful—poor and helpless cripples and the sick. It was a glorious vindication and the fitting close of a career, if such a career can be rightly said to have a close.

The contrast of the two scenes is striking, yet the ground of enmity and of honor was the same: Christian life, not Christian doctrine. This does not imply that there is no objection to the teaching, nor that it has no attractive power; but it is true that fiercest opposition is moral, not intellectual, and also

* *The "Hakim Sahib," Foreign Doctor.* Biography of Joseph Plumb Cochran, M.D., of Persia. (Fleming H. Revell Company), 384 pp.; $1.50 net.

The Dr. reports the coming of Mrs. J. P. Cochran as matron, the post long and nobly held by Dr. Cochran's mother as "the great event of recent years. The difference in comfort and happiness of patients, tidiness of linen closet, in good will among servants, are only some obvious blessings. You might hear her praises in seven languages. Her presence is a blessing to all."

COCHRAN MEMORIAL HOSPITAL, URUMIA—CONVALESCENTS DRINKING TEA IN THE YARD
H. P. Packard, M.D., in charge.

that no power draws men as does Christ lifted up on the cross of daily self-denying service. Evil living opposes the Gospel in Persia, and the great issue is one of righteousness. Islam is powerless to set men right and stands in the way of the Gospel, which is the power of God unto Salvation. The strength of our missionary position in Persia is above all else in the honorable record of true men, from Perkins and Grant to Labaree and Holmes and Cochran. A young Mohammedan remarked to me that, when tempted to disbelieve in the existence of the living God, he took refuge in the fact that Dr. Cochran with his wide knowledge and high character was a believer. Some one may ask, why should a missionary become involved in civil affairs and thus bring upon himself hatred that could result so tragically? Why not merely preach the Gospel? It was no meddling in the affairs of others, no political ambition or assumption of authority that caused the tragedy. It was simply a strong man using the personal influence, gained by his Christian character, to make peace between wild mountaineers and to induce the proper authorities to do justice. It was this wise and righteous use of personal influence that made Dr. Cochran a tower of strength. It is this confidence in Christian character, won in the daily intercourse of life, that is the greatest achievement of Missions in Persia. It is this that gives us the educational opportunity we have—opportunity to be the educational leaders among the most keenly intellectual people in Islam. It is no idle dream to hope for the leadership among the higher schools in the land. It is this that opens hearts to receive the Gospel message and furnishes us with the most convincing of arguments—incarnation in life.

Wm. A. Shedd.

Honoring Officials: Summering in Seir

From a family letter.

Yesterday (July 19) the gentlemen of Urumia Station went up to call on the powerful Kurdish chieftain, Sheikh Abdul Kadir, son of Sheikh Obeidullah, who made the historic raid here. There were hundreds of tents of followers scattered about the little village which he intends to make his capital. He laughingly brought to mind the first time he sat at table and heard a piano, the time when Father Labaree entertained him here at Seir. He is just back from Constantinople where he has been a hostage of State for over thirty years.

He is with the ruling party and has been the representative of Kurdistan in parliament, under the Constitution, but has now returned to keep Kurdistan in order, a big and difficult task for the poor man. We want now to push the Kurdish work vigorously, for this beginning of a new régime in Kurdistan is the opportunity of a generation. The first step is to get the money and the right men for a translation of the Bible into Kurdish. We have a translation which needs revision by scholarly men. Rev. E. T. Allen, who is coming now, is to learn Kurdish and fit himself for work among that people.

A week ago we gave a dinner for the Governor and his son. The gentlemen have been his guests four or five times, and he has been so generous and helpful and interested in our schools that we wished to recognize his many courtesies. Although we ladies keep to the Oriental way and never receive Moslem men callers, he has shown himself such a friend and is so progressive, that we had a family dinner, inviting only himself, and his older son, the missionaries and their wives. Our guest felt complimented and thanked us most graciously in a little speech made to his son, near the close of the dinner. He called the boy's attention to the difference between this feast and those where they are usually guests, and told him he hoped he would always remember the occasion as a holy one, because they had been received so kindly as members of the family. Dinner was out on the lawn and we had a few paper lanterns about, with pretty effect. Every one was very kind in helping me out with extra long tablecloths, knives, forks, etc. The serving went all right, for the people of the yards are delighted to help upon such occasions, and they have a good dinner afterwards to reward them. The *menu* was clear soup, sardines dressed with lettuce and cucumbers, meat balls, new peas and potatoes, spring chicken with *pilav* dressed with dates and almonds, lemon ice, cake and coffee. The gentlemen drank their coffee on the lawn, we ladies in the house. We had some music before we broke up, and I had a comfortable feeling of having done my duty when it was all over.

We have left the hot city with its endless duties and have run away to rest a little while at Seir village. At least the children and I are enjoying the mountain air, but Mr. Labaree is working on in the heat and talking of another tour. We expect him to-day, however. Mrs.

A TYPICAL KURDISH CHIEF

To this man, a woman missionary once imparted the story of Christ, gave a Testament and sent an evangelist to preach more fully. About the Chief's "Vision," seven years after, his request for the evangelist to come again, and how the Chief was treacherously murdered by the Crown Prince of Persia, now the ex-Shah of whom we are reading in the papers, *see* "A Kurdish Roderick Dhu," WOMAN'S WORK, Oct., 1905.

Müller and baby Ruth are here with us. Yesterday Mr. Müller started south on a tour with Dr. Packard.

About five in the afternoon we carry our *samavar* and a cold supper to some

specially attractive spot. Monday we went beyond the Salar's garden to a slope where we looked through folds in the long hills over a part of Baranduz Plain and over the blue, blue lake. This lay before us, while to the right a narrow valley ran up to the carved mountain top, and we could watch the flocks and herds slowly wend their way villageward. The next night we sat by a clump of willows away up on the mountain side, where flocks and herds came by us in their long descent. Last evening we ate in Mr. Brown's garden, under his apricot trees. Every evening on the way home we sit for a while by the big spring and talk with women and girls who come to fill their water jars, and we watch the small boys wash the great black buffaloes. The children take to mountain climbing like kids. They are wildly happy and their appetites are appalling. They sleep on the roof. We are going now to see the goats and sheep milked.

A ROOF LULLABY

"Hush my babe, lie still and slumber,"
Gentle star-shine wraps thee round,
All the gracious airs of heaven,
By thy bedside, joy have found.

As the moon rides in her orbit,
Thy sweet soul shall with her go,
By the eternal ways of wonder,
Where the lustrous flower-lights grow.

As the white dawn quietly cometh,
I shall call thee back again,
From thy swiftly moving comrade,
To the slower paths of men.

Mary J. Fleming Labaree.

A Winter Journey

We were busy getting ready for Christmas. Cookies and ginger-cakes, cut into all sorts of shapes, had been baked (think of giving Mohammedans pigs and dogs to eat!) and we had a big supply of bazaar candy, apples, tea and sugar, for we expected a host of callers and were about ready for them, when Dr. Funk came from the dispensary with a telegram calling him to a city a hundred miles away, to attend a young Englishman who was thought to be in a very serious condition. Now my husband had not been well, so I thought it the part of a dutiful wife to go with him.

On Christmas morning in a snow storm, we packed ourselves with an assistant and baggage into a springless, seatless, coverless post-wagon, with a dozen Persians and eight hundred pounds of leather! My husband was very anxious to reach the patient as quickly as possible and there was no other way than going with the post. At noon we stopped to change horses and ate luncheon in the stable; horses eating on one side and Persians drinking tea and smoking on the other side. My husband seemed to think it a very appropriate place to eat Christmas dinner, while I thought it horrid. It snowed all day and we made just twenty-one miles. Arrived at the second post-house, a blizzard was coming on and there was nothing to do but stop for the night. The owner of the village, whom we knew, kindly gave us a room and best of all a fire of native fuel (dried manure). Traveling as we did by post-wagon, we had no beds and that night we put on all our wraps except mittens and lay on the floor. Next day, there was a deep ditch to be crossed, and a mist caused the driver to lose the road so it was late afternoon when we got to the third post-house, and then there was a big scrap to make the driver go on. He lost his way again and night came on. However, we were not far from a village and there we found shelter, sleeping again in all our wraps, and how thankful we were for the heat of the *koorse!* By getting off from that place early, we were able to reach the village half-way between Hamadan and Sultanabad, before noon, and there we found a carriage sent for us from the other side. We reached Sultanabad about midnight and were welcomed with open arms.

Europeans in Sultanabad are all engaged in the rug business, and the patient was connected with the firm of Ziegler and Co., warm friends of the Mission. Dr. Funk found his patient was not so ill as had been feared, so we planned returning in a week, bringing him home with us, as he needed a change. The head of the firm objected to his man's traveling by post-wagon, so we tried to get a carriage. None was to be found nearer than Teheran and, waiting for it, we lost good weather and good roads.

Finally, January 19, we started for home; got eight miles; then on account of deep snow, unbroken roads and another blizzard coming on, were obliged to turn back. Waited a week, started again; that time Mr. Stead and Mr. Zoeckler with us. We did not turn back, and such an experience I do not want again.

We reached the end of the first stage easily; had a terribly cold room. In the morning found it snowing, but Messrs. Stead and Zoeckler having their own horses and wagon got off early. We followed at length, and made stage house Number Two. The sun came out, we found horses and a careful driver and concluded we had better push on; but before we got to post-house Number Three, up came another blizzard which lasted three days. We could not stay in the post-house, could not possibly go on, so what were we to do? Near by was the remnant of a village that had been looted by the Loors, and only two families remained. An old man there told us we might have their room. There were five of us adults, and you cannot imagine the hole we crept into, and you cannot imagine how thankful we were to have anything to shut out that awful storm. There was a deep hole in the floor, and when it was being fired, we sat in the stable or out in the storm to get away from the smoke. The five of us slept around that fire, and as we had little or no water for tea, we wasted none on washing! The most serious side was that food was short. However, Monday morning came, the storm was passed, and we started out with six horses. First we ran into drifts and six men had to dig us out, but we managed to make our fourth and fifth stages. The driver at the latter place had gone off with one of the four horses which must take us to Hamadan, and there was no telling when he would return. Three horses could not possibly pull our wagon, so we waited for that driver nine days! Fortunately, Mr. Strauss had had three mattresses filled with straw for the bottom and sides of the wagon, and we had those to sleep on. We nailed up tarred gunny sacking over the doors of the room we were in, and by dressing (instead of undressing) when we went to bed, we managed fairly well, but we felt as helpless as if cast on a desert island. I have all the sympathy in the world for the dirty, black, ill-smelling villager who never changes his clothes.

SUMMER IN A VALLEY OF THE ELBURZ MOUNTAINS
Dr. Potter and other men of Teheran Station have itinerated in this region.

Almost the whole nine days was a constant blizzard and I would not consent to Dr. Funk's walking to the next village for help, for we heard terrible tales of people being lost in the snow. We lived on such native foods as we could find, and were specially thankful for fire. At last, the storm held up, caravans began passing, and we got some muleteers willing to drop their loads and take us to the village. One of the Khans there had been a patient of Dr. Funk's, and his brother met us with muleteers and horses coming to rescue us. The Khan did all in his power for our comfort, for the three days. The next day help reached us from Hamadan. Our man had been four days making the thirty-six miles. The last day the patient and I came in *kajavas* (those chicken-coop things hung over the animal), but it was hard on nerves, for the right road was lost. We got home safe and thankful and found, after fifty days'

absence, everything in good condition except my plants, many of which were frozen. The patient was with us seven weeks, leaving us not altogether cured, but much better.

Sue Leinbach Funk.

A New and Popular Scheme

REV. S. M. JORDAN inaugurated a *self-supporting boarding department* for Moslem boys in the American High School at Teheran. After a year, he writes that the scheme has been a financial success and so popular that every boy received is enrolled for next year, and most of them have brothers or friends on the waiting list.—EDITOR.

For years there have been requests from Moslem parents for a home in the school for their children. These requests came not only from other cities, but from residents of Teheran, who give as their reason that they wish to get their children away from home influences. Think of it. Moslem parents want to get their children away from home influences, and under the influence of a Christian school! Certain rooms were turned over to the school and fitted up for a dormitory and a dining-room, for eleven boys, and their teacher who is in charge day and night. These quarters soon filled up. By using a room in our own home, we were able to care for two more. Our idea was to get a group of boys imbued with the right spirit, who will act as a leaven in the future.

MRS. JORDAN'S CLASS IN BOTANY, 1910.

On the porch of her own home. Growth of High School from 66 in 1900 to 348 in 1911. More than half the students are Moslems.

From the first, the boys were taken into our confidence and allowed a voice in the expenditure of their money. They themselves instituted the rule that each should be allowed to make suggestions at the time the weekly *menu* was made out, but thereafter no criticism. Consequently there have been no complaints. The outfit is plain but good, and includes chairs, table, knives and forks, proper beds and bedding. The Persian custom of sleeping on the floor is no longer acceptable to Young Persia. A little set of rules on table manners was drawn up, and the next day we found that everyone had signed it, calling it their "Constitution." It was impressed upon them that this boarding department was a new departure for Persia, and on them rested its good or bad name. They take as much pride in it as we.

These boys come from six large cities. One is an Armenian, all the others are Moslems. There is the most reverent behavior at evening prayers and, after a few weeks, they requested to be allowed to say the Lord's Prayer in concert after the other prayer. A part of them always take tea with us Sunday afternoon. Saturday morning the larger boys play football, and when a big game between English teams was scheduled to be played on Sunday, it was a great trial to them not to be allowed to see it. But when it was explained that, if they went, Mr. Jordan was the one who allowed and on whom it would reflect, they gave up gracefully. As they started out walking that afternoon, one remarked that the boys of the Catholic School were having a game outside the city wall, and might they look as they passed by? They saw rather more humor in the situation than we did.

We have grown very fond of our family. They have given us no anxiety and a great deal of pleasure. If our borders are enlarged this coming year, we shall have several such families.

Mary P. Jordan.

THE graduating class, 1911, hired a military band of fifty pieces for School Commencement.

A Village Tour, July 3-18, 1911

The very last thing before leaving Hamadan, the fastening of our doors and windows, took so long that it was 3:30 P. M. before we were able to climb into my little wagon, and we reached our first village about 6:30. We were met outside by the man who was with Messrs. Stead and Zoeckler when they were lost in the storm, and had his feet frozen. He still limps but welcomed us warmly and conducted us to his house.

We found a prepared clean-looking upper room where we could have windows and doors open at night, and it seemed ideal. About twenty-five women gathered and we tried to give them the Gospel, the teacher with me using Turkish or translating for me when I spoke in Persian.

After every one was settled for the night, the teacher quietly sleeping in the room with me, I was about writing a note when I was terrified to observe that the walls were swarming with—bedbugs. I lifted my hat and umbrella and they were covered; so I hastily gathered all our belongings into the middle of the floor and sat down to write, and to slay as many as possible, for it was no use to waken the teacher. We could not then move elsewhere. It was a terrible experience for the poor girl whose face and hands were a sight for many days, but it made her understand something of what must be endured in touring.

After morning worship we were off early, and reached Hadjisbad in time to have a good day with the women, who were a great comfort, they were so interested. They came and went to their work and returned again to hear more. One of them was particularly anxious to hear and, while I was occupied with her alone, a paralyzed woman was brought in who told us that this woman was her sister-in-law and had been very cruel to her. My interested hearer appeared ashamed as I looked at her reproachfully. I had a motto in large Persian letters, "Blessed are the merciful." This I fished out of my bag and gave to her, but we no sooner rose from our knees, after prayer, than another brother's wife snapped the motto from the hands of the recipient and ran off with it. An exciting chase followed and the unmerciful one recovered her spoil in triumph. A note came from the village *mollah* asking for a Testament. I sent him a Gospel, "The Dying Drummer Boy," and a message that, when he had read these, if he would come to the city I would give him a Testament.

There I saw some of the prettiest women I have seen in Persia. One longed to carry them all and lay them at the Master's feet.

At Barband, where caravans stop, I was taken to a room where a company of women was gathered. One of them especially wanted me to help her, for her husband was going to divorce her because she had no children. Another had been divorced because, when helping her husband with a load it fell and crushed her foot, so that it had to be amputated; that man did not want a lame wife. Dr. Funk had sent to London for a foot, and we heard his praises sung.

At Ghombad we had new experience of God's care, in sending for our guide the one man who had exactly the rooms we needed. Large numbers of women came to us, and there would always be one who understood Persian well. I liked to have such an one translate for me (into Turkish), because the effort fixed the truth in her own mind, and I understood enough to know whether she translated correctly. One bright woman had come from Hamadan many years ago, so when the crowd scattered I went to her house to see her sick boy. There I had another company to whom I read of Him who alone can heal body and soul. The last to come there was a poor, sad, lonely one, who had gone as a wife from Hamadan and was greatly abused by her mother-in-law because she had no children. How pitiful the case of such strangers is, only God knows.

At the next village we had a cool, comfortable room, after we had gained permission to knock the mud filling out of one of the windows. The women seemed really to understand and to receive the truth, and I gave Gospels and tracts to boys of the house. As Assanderean was on the direct road to Tuserkan, where we had been asked to go, we took it in on our way. Just before I left home I had a letter from the *mollah*, in whose house we were guests when Miss Schenck and I were there

many years ago. He is now Arabic teacher in Dolatabad, and he wrote asking that I continue my friendship for him. It was pleasant to be remembered by so many, and among those who called his wife came, but he was ill.

Having the teacher with me made it necessary that I should be able to control our rooms, so I declined the urgent invitations of the young Khans to accept lodgings in the women's quarter of their houses and, finding good rooms in a garden on the edge of the town, I chose them. I rather wondered at the way the young men begged me not to go into those rooms, especially that one urged me not to take my horses there, offering to care for them himself if I would let them go to his stables. I thought it was because, in the Loor raid a few days before, five hundred sheep had been carried off. However, I consented that they should provide food for the horses and carpets for my room and for the men's. After I was settled down I found the cause of their anxiety. Two years ago the father of one of these young men had been brutally murdered one night in the very room I had chosen to occupy. All Saturday and Sabbath we had a room filled with women from families of the Khans, but we did not reach many village women. It seemed to me the widow was the one to whom we were specially sent with the glad tidings, for she listened as for eternity.

We had the women all day Sabbath except while we ate lunch and they took afternoon naps. My teacher companion became a great friend with the unmarried girls and young married brides who were very attractive. I had the joy of telling them more of God's love for them, and of reading more "Wonderful words of life." We had such comfortable nights there that I would not have minded staying for the long visit which they begged us to give them.

Monday morning we started for Tuserkan and were assured it was only sixteen miles away over a good smooth road; it must have been nearer forty miles, and our worst enemy could not have wished for us a severer punishment than that day's experience. We arrived with the carriage iron broken and the axle bent, but very thankful it had not gone down and left us to spend the night in the desert. When we got into the city the streets were so impossible that I had to leave the driver to care for the carriage and teacher, while I tramped about asking God to guide me to the place best for His work. He sent a man, and I found a place exactly suited to us in the home of a *mujtahid's* sister.

My special work in Tuserkan was more among men than women, as my first caller was my hostess' brother, the younger *mujtahid*,* and we had a long conversation before others came. I had the Bible in my hand which I let speak for itself, finding passages for him to read, and urging him to think of the great responsibility that his position forced upon him, to lead the young men and boys in righteousness, temperance and faithfulness to their country's interests. I especially urged him to pledge them to total abstinence, as he has his own law as well as God's Word behind him. Then my host, his brother and a cousin joined us; when they asked what we taught in school I explained that it was not only lessons from books but all housewifely duties. I opened the Bible and had him read the verses that our girls all learn against wine drinking and, in Ephesians, those they memorize concerning the duties of husbands and wives, parents, children and servants. It was a joy to hear all the good things they had to say about faithful Pastor Hohannes, and our Dr. Funk whose name is spread abroad in all the region, and is linked with that of Dr. Holmes in the gratitude of the people.

[Other villages were visited and, among many experiences, a few are quoted.—Editor.]

The chief among supporters of the school came to call and I had a most interesting conversation, pressing the claims of Christ.

I got the opportunity I have long wanted, to talk with the Doctor on personal acceptance of Christ. He seemed much affected, but confessed that he is one of those who cannot forsake all for Christ.

We were warmly welcomed by the Khan's wife. She has a real affection for Mrs. Stead, who has been very kind to her and has shown her the way of eternal life.

*A high Moslem ecclesiastic; *pron.* mooj-tah-*heed*.—Editor.

We had a hot ride into Hamadan, which we reached more thankful than words can tell for the loving-kindness that had followed us all the way. The disturbed state of the country prevents my further moving about in any direction.

Annie Montgomery.

Relations with Mothers, and July Graduations

This is Saturday (May 27) the day when I am at home every week to receive Jewish women and girls and boys. Fifty-three have already been here in eight different sets; between times I have cut the skirt of a new dress. Now I am waiting for the class of young men who are reading in Proverbs, and one is also reading the Testament.

For many years Nestorians and Armenians have been emigrating in great numbers to America; three or four years ago the Jews began to go, and now Mussulmans are beginning. Two Persian young men left a week ago. One made a parting address to his schoolmates, telling them they were going to America to study and hoped to return prepared to be useful to their own country. We called on the mother of one, for we heard she was heartbroken. She has six sons left at home and four daughters, but this is her eldest and she felt almost as if she had buried him.

KASHA YOHANNAN OF SALMAS, AND HIS FAMILY

He was trained at Urumia; died June 7, 1911, after a faithful ministry of more than thirty years. *Middle row*, right to left: Yohannan, his wife Mariam, Hoorma the Bible woman, her sister Rabi Rakhel. The rest are Kasha's children. Photograph loaned by F. Jessup.

One day this week, calling on a Persian lady, she was contrasting two funerals which had occurred in the neighborhood. A young Nestorian girl of lovely Christian character died. There was no loud weeping at the funeral, but all was quiet and very orderly. The other was the funeral of a young Moslem; his mother tore out her hair and beat her head, and there was the usual wailing. The contrast impressed this lady with the value of the Christian faith. She thinks herself a Christian, and is awaiting her summons longing to go, for she has been many months ill with incurable disease. She is herself a great contrast to another Moslem lady on whom I called recently, and who is very much afraid to die. It was pitiful to hear her say that she had nothing to take in her hand when she went into the presence of God, for she knew she was a sinner.

Yesterday, July 6, the Moslem Girls' School closed. There were one hundred and sixty Moslem ladies present and thirteen Nestorians. Two of the fifty-three pupils are daughters of the Governor. The only graduate is the daughter of a Khan. She came into the school about seven years ago, so small that we gave her blocks to amuse herself when not taking lessons. I could not help contrasting the company of guests filling the large schoolroom yesterday, with the early days when we had our first small

gathering of mothers in a missionary sitting-room.

Last week the college closed and four theological students were graduated; two of these young preachers are from the mountains. On the following day Fiske Seminary closed with a graduating class of twenty-one. Five of them are mountain girls; one is the daughter of Miskie of Baz. Everyone said the

MOSLEM VILLAGE WOMAN AND GIRL
Typical of the majority of women in N. Persia.

girls did well—they always do well—but I was faint from the crush and came away before they began. Some one counted the audience as they passed out and over a thousand persons had been in the church.

The Persian Boys' School closed today (July 7). A room had been prepared so that, from the windows, Moslem ladies were to look and to hear the exercises as they were conducted in a tent in the yard. About twenty-five of us —Moslem, Nestorian and American— sat in the room, but the window in front of us was shut and curtained with a large flag hung outside in the tent. We could see *a little* through the flag but sitting there I realized, as never before, what Moslem women always have to endure. The air was stifling. I do not know how I could exist if I were obliged to live behind curtains and to see only glimpses of what goes on in the world.

All the six Persian graduates made a good appearance and spoke well. The Governor, who has two little boys in school, made a short address in which he praised the school highly and spoke of the graduating class in a way which made their fathers' eyes beam with pleasure. Then the Governor gave each boy a present. The Seniors received two books apiece, one of which was about the laws of Persia. The little boys had copybooks and three pencils of different colors. The boys came up class by class, and each took his gift from the Governor's hand. The graduates of this year and of 1910, gave a dinner to their teachers, and the speeches and clapping and fun went on, I am told, till ten o'clock. *Mary K. Van Duzee.*

TEN years ago a missionary wrote of Kasha Yohannan:

"He is a truly good man, with a winning personality and sincerity of character that gives him great influence among all classes. He uses Turkish, Armenian and Persian, so that he can preach to the mixed nationalities of Salmas Plain. His wife is a good, practical, industrious woman. They are noted for their charity. It is pathetic to hear how they count upon Miss Holliday's visits. Their daily Bible study with her is like a Moody Institute to them."

Medical Work for Women, Teheran

DR. MARY J. SMITH reports for 1910–11:

The number in the woman's ward was fifty-one, all Moslems except two Armenians and one Jewess. More than half came for eye operations. Some of them had not many years to live, but they were without loving friends to care for them, and their plea that they might be cured "just to see before their feet," so they would not be dependent on others to bring them bread and water or lead them about, always touched our hearts. Pitiful was the condition of the young woman, paralyzed so she could not walk and suffering continually, but with no outward sign to others of her misery. We could do nothing for her physically, but we do hope she learned of One who can help her bear her burden and give her peace. Interesting was the little woman from Kazvin, sent

by Mrs. Lawrence to have a large tumor removed, and who made a rapid recovery. She was like a child in ways, and it was amusing to see her with a doll; she kissed and hugged it like a child of seven. Each patient has been of interest to us and in each was something to call for our sympathy and love.

At the dispensary, Mrs. Potter has again given much time to reading and talking to the waiting women. She has been able to tell many the Way of Life through Christ. Some come very often and listen with interest. Some have been influenced to attend Sunday-school and church service.

Persian Life On the Road

We have already announced Miss Holliday's arrival at Kermanshah. She ended her journey from India by being set down among the familiar scenes of Tabriz, on July 21.—Ed.

Midasht, May 7, near Kermanshah.

This is my first Sunday on Persian soil. Wonderfully God has cared for me and now the part of the road which I dreaded most is safely passed, and I have been kept in peace of mind; so I felt all the time that friends were praying for me. Best of all, it is a real tour I am making this side of Baghdad—so many know Turkish and there are opportunities to read to people and give books and tracts. We came in carts from Baghdad to Khanjin on the border, but first had about two hours in a basket-boat on the back water of the flooded Tigris, behind a great wall in the desert which prevents its overrunning the city. Osta Ibrahim is as good, kind and capable as can be. He is one of our Mosul Presbyterians, and has kind reminiscences of the Ainslies and Hansens.

We left Baghdad Wednesday. The day before I talked to the church members and, in the evening, reported the India conference to the missionaries. (C. M. S.) Three of them are medical, besides a nurse, and there is a young clergyman just out from England.

An agreeable young Scotchman is our temporary Consul and he was very helpful. He is soon to be married to the young lady with whom I traveled on the Tigris. He said: "I like to be here, a man can be of so much more use to others than at home."

Wednesday night I slept without undressing in a tent, among familiar caravan noises and singers who went on as if they would never stop. Again we had to cross a river in a round basket-boat. It was raining; almost the first time in these five months of my journey. An old man, a Chaldean Catholic, came to call and I went to his house. He had a New Testament and wanted the Old.

We were in Khanjin over Sunday. I met a Swede, an ex-sailor, who knew English well. Also I had a talk with a Moslem woman, a friend of these people. I could get no saddle, so have been riding a load. Wagons are used, but are expensive, and in stony, steep and muddy places a horse or mule is better. The winter here was long and only now are the Kurds going up to the hills. We have been traveling with them, their flocks and herds for three days—wild, black people, and we are staying in Kurdish houses. I have been traveling in the same caravan with pilgrims from Kerbela and people have given me the salutation, *Zea ratin cabool*, May your pilgrimage be accepted! The Moslems rode along in silence, so I did not expect to get acquainted with them at all. Friday one poor old man fell from his horse and his face was considerably bruised, so I had a chance to do a little for him and the ice was broken. He came to call and I returned the call.

Kermanshah, May 8—You can imagine how glad I was yesterday morning to see not only Kasha Mosha, to whom I had sent a note, but Mr. Stead come out to meet me, and here I am in their house expecting to stay till next week then go on to Hamadan.

Grettie Y. Holliday.

At the age of eighty-two Miss Downing died, July 22, at Chefoo where, with only one year's absence in America, she has lived since 1866. She had a girls' boarding-school, and later aided the Anglo-Chinese School. She liberally assisted in building a house at Chefoo to be a vacation home for tired missionaries. At the hour of her funeral, the flag at the U. S. Consulate hung at half-mast, the church bell tolled, and a large company surrounded her grave, singing "Heaven is My Home" in Chinese. Miss Downing's birth-place was St. Johnsbury, Vt. She was a self-supporting worker.

LETTERS FROM MISSIONARIES

PERSIA

MISS ANNIE W. STOCKING of TEHERAN wrote July 1:

Commencement over, a multitude of little matters straightened out, trunks packed, tables, chairs and beds strung on donkeys, and the procession moves to a village nine miles north of Teheran for the summer vacation. House cleaning, settling, training a cook who wants to know if he shall make the omelette with beans or potatoes, and then (in the midst of frequent excursions to the kitchen) one sits cheerfully down to the writing of fifty letters.

We had a peaceful year with no wars or rumors of war; we have almost forgotten to start when we hear the report of a gun. It was a busy year in school. Of 270 girls, nearly half were Moslem, and some of the naughtiest, most irresponsible youngsters you can imagine. A number of them dropped out during the year; some went to other schools, two left to be married, one laughing voice in primary class was hushed forever. Hardest of all, one of our most advanced Persian girls left to study in America. Her expenses are paid by American Behais who expect her to return, to push the Behai movement here. Will she use her bright mind, in America, to persuade a

FEW MORE OF OUR DELUDED COUNTRYMEN

to do homage to the "prophet of Acre" or will some one in America be able to do what we failed to do—lead her to see that Jesus Christ is the way to life?

There were five in our graduating class: two Armenians, one the daughter of an Armenian and a Christian Jew, another, daughter of Armenian father and Moslem mother, herself a baptized Christian. The fifth comes from a straight Moslem family and is the

FIRST PERSIAN GIRL TO GRADUATE.*

She has been a Christian a long time and was one of the first Persian girls to take up foreign ideas of dress and education and, with her sister, belonged to a group of girls who declared they would not marry but devote themselves to the advancement of their country-women. The sisters opened a school which drew pupils from the best Persian families. Their father, who has taken several wives, the last being a mere girl younger than his daughters, would not give his permission for our pupil to be baptized; but last year, being twenty-one years of age and having means of support in her sister's school, she was baptized with the knowledge of her father and with the sympathy of her sister. She is known as a Christian and twice the past year has led the meeting for Moslem women and girls. The

GRADUATING EXERCISES TOOK PLACE

June 9, with the chapel crowded to the doors and many standing outside. This was the first year we have had Persian numbers on the programme; the two Persian essays on "Hygiene" and "Education" showed considerable thought and were as rich in words of wisdom as young girls' essays usually are! In addition to Armenian guests, a large number of Persian women were present and a few carefully selected Persian men. The Regent sent a representative and the President and the Chief Secretary of Parliament honored us with their presence. I believe the day marked a new era in Persian appreciation of the school.

THE MOST PERPLEXING QUESTION

in connection with the day was: should the girl of Moslem family appear on the platform without her veil, and thus defy Moslem law and tradition? You may be sure *we* are not the ones to encourage Moslem girls to leave off their veils,—it is too soon for that—and yet to compel this Christian girl to cover her face while her classmates rejoiced in their freedom seemed hard indeed. We felt the decision should rest with the girl herself, and were relieved when she appeared, without *chuddar* to be sure, but with a thin silk veil over her face, thus making it impossible for people to say she appeared with "open face." She told me that women in the gallery reviled her for leaving off her *chuddar* in a mixed audience. Some girls must be the sacrifice for those who come after.

MISS BESSIE ALLEN of last year recruits, and a welcome addition to the school staff at TEHERAN, wrote July 1:

. . . Miss Stocking and I are in a village at the foot of the mountains for the summer. After school closed it was hot and dry in the city, and we are enjoying everything we possibly can. In fact, the coolness, the freshness, the sound of running water and the songs of nightingales, all make us feel we want to be busy. I spend several hours at languages every day, studying both Persian and Armenian, and we try to take vigorous exercise every afternoon, to keep in good physical condition. For this afternoon we have planned a

*Probably first not only in this school but in all Persia.—ED.

short climb up the mountains. You can easily see that time does not drag.

June 9, the school year for Iran Bethel came to a close. For the girls it was a day of great importance and heat could have no effect upon their spirits. At 8:30 A.M., exercises began. After a few strains of a march played by one of the pupils, the girls appeared and took their places in the front seats. Since all the larger Armenian girls had been reserved for a chorus, it was a line of brightly arrayed Persian girls who looked very pretty in

THEIR GAY-COLORED HOUSE-CHUDDARS

which covered them completely. Most of the little girls were not present, as there was not room for all, so of the attendance of 250, perhaps only 180 were seated. There were a few exclamations of delight and surprise as they kept coming in and filling the places reserved for them. Happier looking girls you never saw, because for many of them it was a new experience, certainly the first time they ever took part in such a scene. Psalm xxiv and the Lord's Prayer were recited in Armenian and Persian. Songs were all by Armenian girls, excepting the Doxology and chant, as Persian girls do not appear before the public to the extent of chorus singing; but, seated as they were *with the audience behind them,* they enjoyed the freedom of sitting through the exercises with uncovered faces.

The programme went off with nothing to mar the order excepting some disturbance caused by Persian women who occupied the balcony. Twice it was necessary for Miss Bartlett to ask them to be quiet.

NO WONDER THAT PAUL SAID

women should keep quiet, if those he had to deal with were anything like Persian women.

DR. EDNA E. ORCUTT writes of the last stage of her journey to Tabriz, by public automobile from Julfa, May 6:

The road used by the auto is Russian made, a good one. The fine, large touring car seats fourteen. The cigarette smoke was too thick to cut, but I was allowed to have the window open by me, so survived. The valleys were beautiful with the fruit trees in full bloom and surrounded by snow-covered mountains. The most exciting event *en route* was

A RACE WITH A CAMEL.

We met a caravan of camels heavily loaded. Many of them became frightened and one turned and ran in the direction we were going. He kept right in front of the auto. I never dreamed a camel could run so fast. He kept this up a long time but finally collapsed at the side of the road. We reached Tabriz at 8 P. M. and I never entered a home where I felt more completely "at home" than in Dr. Wilson's. Mrs. Wilson gave me every comfort that I could wish. I retired at 10:30 and slept until 11 o'clock Sunday morning and have felt perfectly well every day. The climate is ideal—much like Colorado.

INDIA

MISS EMMA MORRIS wrote from SAHARANPUR, Aug. 17:

If I could write for you letters as intensely and persistently interesting as my life in Saharanpur has been, you could afford to pay me a dollar a word. I give just one incident.

THERE WAS A PURDAH PARTY

here. A Theosophist lawyer and a Bengali doctor and a Hindu pleader invited a Brahmo-Somaj lady, educated in England, to address their veiled ladies, on "Western Customs."

1. "How should an Indian girl who has received an English education, behave—
   - *a* In her father's house;
   - *b* In her husband's house;
   - *c* In society?

2. "How far is it wise to adopt English customs?" About 70-80 ladies assembled in silks and satins, wives of leading men.

ONE CHRISTIAN HAD BEEN INVITED.

She had at first been asked to speak, but the leaders were told that all her ideas were borrowed from the missionaries and she would only repeat their thoughts. So, she was allowed to attend but was told that she would *not* be expected to speak.

At the meeting a difficulty arose. The Brahmo-Somaj lady was Bengali, the audience Hindi-speaking. She addressed them in English, but only three could understand and only one could interpret. No one was willing to interpret Bengali; the only one who could interpret English was the Christian guest, who had been asked not to speak!

She interpreted. Then she answered questions—for nearly three hours. She interpreted the address in the most natural, simple manner possible, but more—she interpreted Western Christian civilization—admitting all its weakness, but showing the strength of a civilization founded on the Spirit of Christ and the Bible. It was simply splendid,

THE OPPORTUNITY OF A LIFETIME,

and our Mrs. Roy was thoroughly equal to the occasion. Those who heard her, I am sure, had their hearts led out beyond Mrs. Roy to Mrs. Roy's Master in a way they will never forget. This is only a drop in the bucket of things I might tell about, but I am too busy watching to have time to write.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, THIRD SERIES, VOL. I

The Light of the World.—CHAP. 2. BUDDHISM.

Suggested Bible reading. Ephesians 1.

Origin of Buddhism.

Gautama, his early history; spiritual problems; renunciation of home and its ties; reasons for this step; his solution of life's problems; meaning of his title "Buddha."

Spread of Buddhism; progress from India to China.

Is the claim well founded that one-third of the human race are Buddhists?

Sacred Books of Buddhism: 1. The canon of Southern Buddhists, discourses to monks and laity. 2. Commentaries on this canon. 3. The canon of the Northern Buddhists, accepted in Tibet and China.

Two of the radical differences between the Buddhist Scriptures and the Christian Bible: 1. The former prepared long after the death of the founder of the system; 2. No inspiration claimed for them, though the words are supposed to have a mysterious efficacy.

Buddhist Doctrine; Four Noble Truths:

1. Suffering or Sorrow.
2. The Cause of Suffering.
3. The Cessation of Sorrow.
4. The Way to Deliverance is Noble Eight-Fold Path; read the eight points.

Read extract from *The Light of Asia*, by Sir Edwin Arnold, p. 78.

Nirvana, what it is and how attained.

Stages through which believers will pass into Nirvana.

Ethics of Buddhism, its ten commandments.

Differences between orders of disciples, the Upasakos or lay-followers; the Bhikkhus, or Sangha priesthood.

Gautama's precepts about occupations; are these designed to make men fit for human fellowship and service, or egoistical and self-centered?

Adherents claim that Buddhism inspires (1) a broad spirit of tolerance, and (2) a spirit of kindness and consideration towards men and animals; are these claims well founded?

Special reasons for Western interest in Buddhism.

Woman, in Buddha's order, "the doorway of sorrow;" ineligible to salvation.

Points of contact between Buddhism and Christianity, resemblances which have caused Buddhism to be classed as the nearest akin to Christianity of the non-Christian religions.

Points of contrast; Buddhism denies God, the human soul, sin; its only aim in life is to escape from it; can that be called a religion which denies God?

Read Sir Monier Williams' dramatic contrasts.

E. E.

Northwest Board Post-Jubilee Campaign

Suggested Date, October 9–19

Ten Days of Getting Things Done

PROGRESS

The simultaneous interdenominational missionary campaign is *on*. Committees in our eleven states are busily engaged on plans.

Reports of enthusiastic meetings have come in; canvassers are being appointed; the districts mapped out; prayers are going up, and results must come, for He who hears and answers prayer cannot fail.

Make it a ringing campaign, one that resounds! Make it ring so clear and full and strong that everybody in your town shall know that Foreign Missions are "to the front," and that everybody will be keen to hear results.

THE OBJECT

That strong letter, already in your hands, from our President, Mrs. John Balcom Shaw, has emphasized the object:

More members in the Missionary Society.

More members in the Westminster Guild.

More members in our Bands.

More missionary meetings in the Y. P. S. and S. C. E.

More prayer for the Missionary Enterprise.

More money.

More mission study.

ADDITIONAL MATERIALS

Blank forms; pledge, coin and membership cards; monthly thankful boxes; monthly offering envelopes; Baby Brigade certificates; copies of WOMAN'S WORK and *Over Sea and Land* may all be obtained promptly by sending to headquarters.

REMEMBER

That prayer is our means of power, and we must keep in closest touch with our *Principal* in this campaign.

Belle McPherson Campbell.

To the Card-Case Ladies

It is an honorable duty to which you have been assigned and responsible, for on YOU falls the brunt of Canvass Week. However, do not allow yourselves to take fright, or lose a night's sleep, or to magnify the weight of your responsibility. *Not everything is to be done in Canvass Week.* As Miss Davison said last month, the Post-Jubilee Campaign aims for "a year of harvesting." Presidents send out their "Letter," elaborating instructions with impartial concern for every department of the Board. They are thinking of the "year" to follow. But there are committees to serve these many branches. *Your part is Canvass Week.* You would hardly be willing, nor are you appointed, to ask for five, six or seven things. Stick to your simple, two-fold commission: as Miss Lowrie said last month, "Inviting them to belong to the missionary society and to subscribe for WOMAN'S WORK." Only two columns of numbers are expected from you.

So, as you draw on your gloves and look once more to your ammunition in Canvass Week, your sympathy fixed on that "eighty per cent." outside our pleasant auxiliaries, and determined to hold up WOMAN'S WORK as never it was presented before,—step forth buoyantly! Hark for the march of hundreds of other Card-Case pairs. Think of the host of true hearts carrying you and your errand in their prayers. Be jubilant your feet!

POST-JUBILEE CAMPAIGN INSTRUCTIONS

OUR six Women's Boards have been sending out a Letter to their presbyterial and synodical officers and most of them have sent another Campaign Letter to their auxiliaries. The tenor of them all is much the same as the following, written by the President of the Southwest Board:

ST. LOUIS, MO., Aug. 26th, 1911.

Dear Officers of Synodical and Presbyterial Societies:

It is the desire of our Board to unfold the plan which has been proposed by the Central Committee on United Study, for a simultaneous, interdenominational, Post-Jubilee Campaign.

It is our purpose to make a thorough canvass of every community in our territory for membership in Woman's and Young People's Societies; for Magazine Subscriptions; for regular, systematic contributions to Foreign Missions; and for definite, daily prayer for missions.

A Letter explaining the plan has been sent to each auxiliary urging co-operation, and enumerating the helps which will be furnished upon application.

Blanks for reports of Presbyterial Secretaries and to the Synodical Societies will also be furnished.

Extra blanks will be sent to canvassers upon request.

It is greatly to be hoped that all churches in which there is no missionary organization will be reached at this time.

Mrs. C. R. Hopkins, for Executive Com.

From BULLETIN of Committee on United Study:

Select in each church women of sense and sweetness. Insist on two going together.

Don't hurry people too much. Leave the literature and cards for a week, if people want time.

Don't go at the wrong time of day.

Don't stay too long.

Don't ask for money. The card should do the asking.

Don't fail to be gracious even if refused.

ONE LITTLE WAY TO HELP

It is possible to do a great deal to help other people with very little inconvenience to one's self, if one only takes the trouble to think a bit. Many of us are apt to wish we had money to contribute to Foreign Missions. We would like to "Give." Many of us who have not the executive ability to fit us for church positions would like to help, but know of nothing that we are fitted to do. Many women who do or do not belong to Societies would like to help in a quiet way, if that way were put before them and compatible with their means.

There is one *very important* WAY. It is the placing of the little missionary magazine of the Presbyterian Church—*Over Sea and Land*—in every home where there are children. It is these "children of to-day" who will conduct the missionary meetings of to-morrow—*if they are interested.* It is these "children of to-day" who will *support the missionaries* of to-morrow—*if they are interested.* It is these "children of to-day" who will BECOME the missionaries of to-morrow—*if they are interested.* The best way to secure this interest is to secure it very early in life; to increase it as the years go by. What will be the

result of all this wonderful Foreign Missionary Work we are doing to-day, if to-morrow there be no one to carry it on? *Over Sea and Land* is just the needed link to join that "to-day" and "to-morrow." It starts the interest in the home; it helps the interest in the Mission Band; it trains the children to *think* of their responsibility in this great Foreign work. If there is any family too poor to afford this little Twenty-five-cents-a-year Helper, are not other purses ready?

Let us have once a month in every Sunday-School a "Missionary Sunday"—fifteen or twenty minutes set aside when the children themselves may tell stories of the field work, and tell facts which they have learned about the countries under discussion. The children would welcome this interesting addition to their Sunday service, and develop unlooked-for enthusiasm.

CHILDREN OF TO-DAY MUST BE THE SUPPORTERS OF MISSIONS TO-MORROW.

K. N. Birdsall.

AN ACKNOWLEDGMENT

A note, printed in the March issue of this Magazine, announced the sudden death of Mr. Emanuel Presset, a Swiss gentleman who was formerly a valued teacher in our Africa Mission. The note invited additions to a little fund which Mrs. Reutlinger was securing for the help of Mrs. Presset and her five children, the youngest, Felix, being but twelve days old at the time of his father's death. The "Jubilee" was on and was sweeping up our readers' extra dollars when this note appeared, so that the response it met with was larger than we had dared to expect. The Assembly's Board also made such a grant as its rules permit.

The fund was kept open until June 15 and then remitted to Marsovan, Asia Minor, a Station of the American Board where Mr. Presset had done the work of his last years. A prompt letter of acknowledgment has been received from Mrs. Presset. In beautiful hand-writing and in her own tongue she writes, Aug. 5:

. . . C'est avec un coeur rempli de reconnaissance et de gratitude que je viens vous remercier ainsi que tous les amis qui ont bien voulu contribuer au succés de la collecte proposée. Ceci montre combien Dieu est puissant pour mettre au coeur de ceux qui possédent et qui aiment, le désir de donner.

J'ignorais que les amis de M. Presset (à part quelques uns) se souvinssent de lui après onze ans de séparation; ceci prouve aussi que son travail en Afrique n'a pas été nul.

. . . Mais en toutes choses je fais l'expérience que celui qui se laisse diriger par la main du Signeur, est doublement récompensé. Dieu est vraiment le soutien de la veuve et le pére des orphelins.

En vous réitérant mes profonds remerciements ainsi qu'aux amis que se sont dévoués pour moi dans cette occasion difficile, je reste. . . . *Clara Presset.*

The donors will be very glad to learn that, while the two older sons have been sent to Switzerland, instead of returning their mother where her earning opportunity would be very precarious, Marsovan Station has arranged to keep Mrs. Presset, for the present, and has given her work by which she can maintain a little home for herself and the three children with her. She is teaching French to classes in the college for young men, assisting the deaconess with the hospital table and accounts, giving cooking lessons in the town, and teaching ironing in Anatolia Girls' School. This last is by no means least in importance of her duties, for starched shirts have only lately come into vogue in this part of the world, and no housewife of the old régime is equal to managing a shirt bosom. Under Mrs. Presset's instruction, the attractions of marriageable girls in this fine school are likely to soar.

The record of gifts received is appended below. As Mrs. Reutlinger says: "Each gift was so cheerfully offered, accompanied with the heartiest good wishes for a blessing upon Mrs. Presset and her little family, that I am sure this will add infinitely to the value of the tangible result. Then follows the blessing, 'Cast thy bread upon the waters and it shall return,' in just the manner most needed."

Account by Mrs. M. Louise Reutlinger:

From former associates of Mr. Presset, still in Africa	$65.00
From former associates of Mr. Presset in America..	53.00
From friends in Switzerland.....	12.00
From friends at the National Jubilee.....	25.00
From friends in New York and vicinity.....	60.00
	$215.00

Account by Editor of Woman's Work:

Mrs. E. B. M., Tarrytown, N. Y.....	$50.00
Through Dwight H. Day, *Treas.*.....	10.00
Member of Northwest Board, from Venice, Italy...	25.00
S. B. C., Baltimore, Md.....	3.00
"A little to help along the fund" (three persons)....	3.00
Mrs. S., Marion, Ohio.....	2.00
Mrs. M. P. H., Brooklyn, N. Y.....	10.00
	$103.00

Total amount of memorial gift for Mrs. Presset $318.00

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

July 1.—At Vancouver, B. C., Rev. and Mrs. G. F. Jenkins and three children, from Hunan, China. Address, Marshall, Mo.

July 22.—At San Francisco, Rev. Wm. P. Chalfant, D.D., and Mrs. Chalfant, from Tsingchowfu, Shantung. Address, 1809 Sheridan Ave , Pittsburgh, Pa.

July 22.—At Seattle, Wash., Rev. and Mrs. J. E. Shoemaker, from Yu-Yiao, Cent. China. Address, Fairfield, Iowa.

August 3.—At Seattle, Wash., Miss Lila S. Halsey, from Tokyo, Japan. Address, Omaha, Neb.

August 8.—At New York, Rev. J. N. Hyde, from Lodiana, India. Address, Clifton Springs, N. Y.

August 12.—At New York, Jacob Reis, Jr., from Africa. Address, 283 North Sixth St., Newark, N. J.

August 14.—At New York, Miss Jean K. Mackenzie, from Efulen, Africa. Address, The Hendrik Hudson, Broadway and 110th St.

August 17.—At New York, Mrs. Wm. Bird, from Abeih, Syria. Address, 5 Grove St., Exeter, N. H.

Rev. and Mrs. O. J. Hardin, from Syria. Address, Chippewa Bay, N. Y.

August 29.—At New York, Miss Cora Bartlett, from Teheran, Persia. Address, Moberly, Mo.

Sept. 7.—At New York, Dr. Mary P. Eddy, from Syria *via* Germany. Address, Room 802, 156 Fifth Ave., New York.

DEPARTURES:

August 12.—From New York, Miss Harriet La Grange, returning to Tripoli, Syria.

Miss Ottora M. Horne, returning to Beirût, Syria.

August 17.—From New York, Rev. W. F. Johnson, D.D., returning to Saharanpur, India.

Miss Mary E. Johnson, returning to Saharanpur, India.

August 18.—From New York, Rev. and Mrs. W. Scott Lee and son, returning to Barranquilla, Colombia, S. A.

August 18 —From Boston, Rev. Alfred W. Moore, to join N. India Mission.

Rev. Chas. Herbert Rice, to join Punjab Mission, India.

August 19.—From Boston, Miss Grace O. Woodside, returning to Dehra, India.

August 22.—From San Francisco, Mrs. Melrose, returning to Hainan, China.

Miss Mary D. McDonald, to join Japan Mission.

August 29.—From Seattle, Mr. and Mrs. Kenneth K Thompson, to join Shantung Mission, China.

August 30.—From San Francisco, Rev. W. O. Elterich, returning to Chefoo, China, leaving Mrs. Elterich and their children at Wooster, Ohio.

Miss Mary J. Stewart, to join Shantung Mission.

Rev. and Mrs. J. P. Irwin and five children, returning to Tengchow, Shantung.

Rev. and Mrs. D. Ernest Crabb, returning to Hengchow, Hunan, China.

Mr. and Mrs. Christian P. Althaus, to join Hunan Mission, China.

Miss Esther M. Gauss, to join Central China Mission.

August 31.—From New York, Rev. Wm. Gaius Greenslade, to join Syria Mission.

August 31.—From Montreal, Rev. and Mrs. W. H. Hezlep, to join N. India Mission.

Sept. 5 —From Kansas City, Mo., Rev. and Mrs. Raymond R. Gregory, to join Mexico Mission.

Miss Hazel Murray, to join Mexico Mission.

Rev. Harry A. Phillips, to join Mexico Mission.

Sept. 6.—From New York, Rev. and Mrs. John H. Lawrence and two children, returning to Etah, India.

Miss Louise M. Keach, to join N. India Mission.

Miss Mary Lovett, to join N. India Mission.

Mr. Ernest T. Janvier, to be connected with the college at Allahabad. Mr. Janvier is son of the former India missionaries Rev. and Mrs. C. A. R. Janvier.

Sept. 6.—From San Francisco, Rev. and Mrs. J. N. Hayes, returning to Soochow, China.

Rev. Albert K. Whallon, to join N. China Mission.

Rev. and Mrs. Paul P. Faris and three children, returning to Shantung, China.

Miss Lucy Durham, returning to Canton, China.

Dr. Nan M. Latimer, to join So. China Mission.

Rev. and Mrs. Paul J. Allured, to join So. China Mission.

Sept. 9.—From New York, Rev. Will A. Freidinger, to join Syria Mission.

Sept. 9.—From Seattle, Rev. and Mrs. W. F. Hereford and three children, returning to Yamada, Japan.

Miss Julia Leavitt, returning to Tanabe, Japan.

Miss Lucy B. Monday, to join Japan Mission.

Sept. 9.—From New York, Rev. Courtney H. Fenn, D.D., returning to Peking, leaving his family at Auburn, N. Y.

DEATHS:

August 18.—At Aaleih, Syria, Faith Jadwin, wife of Rev. Wm. Jessup, D.D., of Zahleh.

August 22.—At Chieng Mai, Laos, Daniel McGilvary, D.D., fifty-three years a missionary.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Oct. 17. Topics: *Our Publications. Persia.*

FROM this time on through October our ear is at the phone, our eye on the postman, one hand copying the numbers of new members you send us, while the other fills your orders for leaflets. But the *responsibility* is now with our presidents—Synodical, Presbyterial, Auxiliary—and with the charming visitors whom they have secured. Heretofore *we* have sent you messages. Now the tide turns and it is *you* who have messages for us. "Beautiful upon the mountains are the feet of those who bring glad tidings." Send them in promptly both to your Presbyterial Society and to Sec. for Auxiliaries, 501 Witherspoon Building.

HOW tragic if some presbyterial president, through a fault of the mail, has failed to get her Fall Letters and is *hors de combat!* Or, having received them, has failed to distribute them among her auxiliaries and young women's societies! The loss to the Parent Society will be great, but who can compute the loss to the auxiliaries? Even at this late date, send to headquarters and see what can be done.

DR. NAN M. LATIMER of Tarentum, Pa., has been appointed to Lien-chou, South China Mission, to take the place of Dr. Carper in Brooks Memorial Hospital. Dr. Latimer sails Sept. 6. Let us follow her with our prayers.

A KINDERGARTNER for the Mary Wanamaker School, Allahabad, has been eagerly sought ten years, and twice found but twice detained from going, on account of changed circumstances. Still the crying need is in our ears. Where is the successful kindergartner in this country ready to multiply herself by training Christian Indian girls to be kindergarten teachers? Will somebody please find her?

WE are to have a Study Class—Secretaries' Conference, the first week in Oct., and hope to see all our Synodical and Presbyterial Secretaries of Study Classes in attendance. We wish we might even have a delegate from presbyteries not having a Study Class officer.

THE Synodical Society of Ohio will meet at Mansfield, Oct. 12. The 25th anniversary of the Baltimore Synodical Society will be held on Oct. 25, in Westminster Church, Wilmington, Del., preceded by Executive Committee meeting Oct. 24.

NEW LEAFLETS. Suitable for Fall Campaign work: *After the Jubilee, What?* by Mrs. H. B. Montgomery: *A Pod of Peas*, Mrs. John Young, each 2 cts., 20 cts. per doz.; *Whys and Other Whys, Being Reasons Why You Should Join, Opportunities, Look* (new edition); *Fall Campaign Bulletins, or Recipes for Preserving Jubilee Fruit* (this last for workers only); free except postage; *How Can I Win New Members?* 1 ct., 10 cts. per dozen.

PERSIA, new edition of *Historical Sketch*, revised by Rev. W. A. Shedd, D.D., 10 cts.; *Wonder Stories, Persia*, 3 cts., 30 cts. per doz. *Question Books on Japan and Korea*, revised, 5 cts. All the new Study Books and helps.

From Chicago

Meetings at Room 48, 509 S. Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

A FEW words on the Northwest Board's Post-Jubilee Campaign on another page. Already there are encouraging responses from Iowa, Montana, Michigan, Colorado, North Dakota, Indiana, Minnesota, South Dakota, Wisconsin, Illinois and Nebraska. The campaign is well in hand, and the ten days between October 9 and 19 will be busy ones. Prayer, faith and works will bring results.

WHEN starting for the northern woods, the Treasurer of the Board left her report for one-third of the fiscal year with Mrs. Robinson who presented the good news it contained at the business meeting. Increase was not alone in gifts from women's societies, but the young people and bands had also advanced, making the total increase, to August 1, over fifteen thousand dollars. If this rate of advance continues, the end of the year, March 15, 1912, fill find a total nearly equaling all that was given during the *first ten* years of our history.

AMONG representatives of other Boards who have taken time to bring us friendly greetings, while passing through town, was Mrs. W. E. Hutchison of Garden City, Kansas, Synodical Y. P. Secretary and Westminster Guild Supt. in the State which contains half of all the Chapters of the Board of the Southwest. Also there was Mrs. Peebles of Portsmouth, Ohio, a world citizen who, after visiting many mission fields in her own lands and in Asia, was about to sail Sept. 20 for South America, and desired prayer that she might be made usable to help people heavenward while there.

GUESTS whose calls were much enjoyed, although they could not be present Friday morning, were Mrs. Sawtell, still mindful and heart full of Korea, Miss Duncan of Ningpo, China, Dr. Lehman of Africa, Mrs. Irwin Fullerton, Corresponding Secretary of Detroit Presb'l Society, Miss Judd of Minneapolis and Mrs. Parsons, President of Iowa Synod'l Society, the latter returning with her husband from some months in Bonnie Scotland.

MRS. MCCUNE of Korea, who has charge of the self-help department in Syen Chun girls schools, writes how a liberal gift of quilt pieces, calico and gingham, from her missionary society at home, gave employment to some of our Miss Chase's dear girls all the year. They also embroidered dresser-scarfs, pillow slips, towels, etc. If you want to be duly thankful for your education, before Thanksgiving Day, allow us to send you her letter telling how some Korean girls value their chance in school.

ADDRESSES of some of those who have need of S. S. picture rolls: Mrs C. W. Forman, Jr., Ferozepore, Punjab, India; in Japan, Miss Mary H. Ransom, Tondabayashi, Province of Kawachi; Miss Agnes Morgan, Wilmina School, Osaka; Mrs. A. D. Hail, 33 Kawaguchi Cho, Osaka; Mrs. G. W. Fulton, 22 Kawaguchi Cho, Osaka; Miss Sallie Alexander, Hamadera, Settsu.

NEW LEAFLETS: *Wonder Stories—Perisa; Wonder Stories of Non-Christian Faiths. Some Mohammedan Women at Home*, each 3 cts., *Presbyterians in Persia*, 2 cts.

From New York

First Prayer-Meeting of the new Season on Wednesday, October 4, at 10:30 A.M. in the Assembly Room, 8th Floor, 156 Fifth Avenue.

COME and help make it an enthusiastic and inspiring meeting. Its success depends more on you than on the leader and speakers.

IN the President's Letter, just sent out to the presbyterial and auxiliary societies, Mrs. Prentice urges an active Post Jubilee Campaign this fall and gives some practical suggestions for conducting it. She emphasizes the necessity of developing effective speakers among members of our missionary societies, and tells something of the new plan for C. E Societies, by which they undertake supporting station work of missions in Persia, the Philippines, or Hainan, China,—rather than the support of individual missionaries.—A. O. W.

AS the time for sending the *Summer Offering* has been extended to December 1st, the Treasurer hopes that societies will all remember it so there may be no belated offerings. She sends this message, with greetings to all, from the other side of the Atlantic, hoping to be again at her post by the time this reaches the societies.

ONE of our Presbyterial Societies has felt so much the benefit of having representatives at Silver Bay Conference that it hopes to send delegates from its Young People to Silver Bay, or to some other conference, regularly in the future. Would it not add greatly to the interest and power of all our Young People's Societies were some plan devised in each Presbyterial Society by which delegates could be sent each year to these Young People's Conferences, which to-day offer not only a new and enlarged vision of service, but also the best methods of making that vision real both in work on the foreign field and at home?

ONE of the Women's Societies has adopted the plan of gathering the younger women into groups, who take the Summer Offering as their special work, and who, through their interest in this, have begun the training which will fit them to take up work of the mother society.

THE Woman's Society at Cato, Cayuga Presbytery, has made a lasting memorial to a faithful member by a gift to the new chapel building at Nodoa, Hainan.

LEAFLETS ON PERSIA: *Persia Program*, 1 ct; *Mirza Ibrahim; Little Daughters of Islam; Persia;* a Dialogue; *Presbyterians in Persia*, each 2 cts.; *Wonder Stories*, 3 cts.; *Questions and Answers* (revised), 5 cts.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A.M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

CONTRIBUTIONS to the Jubilee Fund are being received from time to time and we hope soon to have sufficient money to pay for the objects pledged. This fund will be kept open during the year 1911 and all gifts will be gladly received.

WE felt it a great privilege to have three missionaries at our August meeting, two of them tried in the service, and one just going out in the service of her King. Misses Spencer and Turner, from Aguas Calientes, Mexico, interested all who heard them. The need for more money and workers there is great, so pray that this need may be supplied Miss Gauss, our young missionary, bade farewell to the ladies of the Board, as she sails early in August for her post of duty in Central China.

The Post-Jubilee Campaign has been started by letters which have been sent to all Synodical, Presbyterial and Auxiliary Societies, requesting their prayerful, earnest co-operation, that the new interest already aroused may be developed by this united effort.

KANSAS Synodical Society will convene in Wellington, Oct 4, 5, 6. Popular meeting on Wednesday, 8 P M. Officers' Conference on Thursday. Delegates will please send names to Mrs. Anna P. Rutherford, 605 Washington St., Wellington, Kan.

MISSOURI Synodical Society will hold its fall meeting in Springfield, Ozark Presbytery, on October 11, 12. The first day devoted to Foreign, the second to Home Missions. Executive Committee will meet on the afternoon of Oct. 10. A large representation from each Presbyterial Society is requested.

FALL meeting of Oklahoma Synodical Society will be held in Tulsa, Oct. 18, 19. Delegates will please notify Mrs. Perry Collins, 820 So. Detroit St., by Oct. 3. Representatives from the Home and Foreign Boards and Miss Schoenhair of Persia, are expected to be present at this meeting.

YOUR member of Committee for WOMAN'S WORK would deem it a great favor if the dates for all meetings were sent to her in time for publication in this column.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30. Executive meeting every third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

MISSIONARIES who were to sail on the *Manchuria*, August 2, responded to an invitation from the Occidental Board to a reception and many friends came to greet them. There were thirteen in the party (see names under "Changes in the Missionary Force" last month), and Rev. E. F. Hall called upon them for little talks, which were very pleasant.

ANOTHER missionary was present, though he was to sail a week later, Rev. William J. Leverett of Nodoa, Hainan, and he gave us a very interesting account of his work. We began to wish that English might be the universal language when Mr. Leverett told us of the many dialects spoken on the island. Sometimes four are spoken in one prayer-meeting.

REV. HUGH TAYLOR, D. D., of Nan, Laos, also gave a very interesting address at our August reception. After twenty-three years among Buddhists, he well understood the inner meaning of their practices and beliefs. It looks well to us in America to read their commandments, "Thou shalt not lie, thou shalt not steal." The meaning of them depends upon

conditions. "A lie is not a lie unless it injures the person of whom it is told."

AFTER a visit with Dr. and Mrs. McAfee in Berkeley, Dr. and Mrs. Taylor with their four daughters, left for Park College, Parkville, Mo., to spend their vacation. Mrs. McAfee is sister of Dr. Taylor.

OUR study classes are a matter of interest in these days. Many Christians lack interest in the work of Foreign Missions, and lack of information is the cause. A leader says "There is something better than information, and that is education." We get this through the study class.

CLASSES should be small. Few leaders can do justice to more than twelve members. Six is an ideal number for a working class if they all attend regularly. Miss Carrie Morton will furnish information. Address, 920 Sacramento St., San Francisco.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

WE desire in these notes to cull briefly from a few reports of presbyterial rallies, feeling that some will be helpful.

Kendall reports a delightful time at spring meeting in Idaho Falls. After using the morning largely for reports from auxiliaries, noontime for luncheon and social hour, the afternoon was devoted to discussing "Problems of Auxiliaries" and "Incentives to Missionary Work," while "The Field at Our Door—Indians"—was the subject of an address by Rev. H. N. Wagner of Ft. Hall. Mrs. C. C. Wilson, President of Presbyterial Society, told of "The Centennial and Jubilee of Missions." "Echoes from Edinburgh," by Rev. N. W. Jones of Idaho Falls was the chief address of the evening. With prayers, special music and readings, an up-to-date programme is indicated for one of our newest presbyteries.

WE sympathize with a president in a territorially large presbytery where villages are scattered, and she, while deeply interested in her work, is crippled with rheumatism.

Willamette rally was held at Dallas. Salem ladies went over in eight automobiles, five in a car. They were prepared with an interesting programme and the Presbyterial President gave an address. The Dallas ladies served "a regular banquet and none of us had the courage to object to that feature!" Such a gathering puts workers in touch with each other and prepares the way for work. This same President reports a successful special meeting in Albany, including a miniature "World in Albany," which a number of presbyterial officers attended. Also a new society is announced of four members (one of these soon to move away) in a small village. These women are already pledged for $20 for current expenses of their church. "Now that little society must just be held close by the hand till they are stronger and able to reach up and out a bit. This work is going down into my heart—believe it is making my love deeper and bigger." Yet that dear President writes that after one of her meetings she experienced "the juniper-tree sensation."

THERE are others who experience similar feelings in similar districts, where "ranchers and their families are trying to keep their heads above water until returns begin to come, and who are living driven lives with little chance for study circles and gatherings."

ANOTHER quotation: "I am only taking one step at a time and am watching for the next step. I do not think our presbytery is going to show up any big results—am not thinking of that, but do want our societies to do their best for the Master."

NEW LEAFLETS: *A Coolie Dialogue;* A Conversation between a Heathen and a Christian Coolie, by Mrs. L. V. Rawlings and Mrs. C. B. Dowling, 1 ct.; *What to Teach the Children,* a suggested Graded Course of Study for Mission Bands, by Katherine Y. Thaxter, 2 cts. Send orders to Miss Abby Swift Lamberson, 385 Tenth St., Portland, Ore.

RECEIPTS FOR AUGUST, 1911

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

BUTLER,	$160.00	LACKAWANNA,	$5.00	Total for August (including Jubilee Fund, $187.50),	$1,271.73
CATAWBA,	1.00	MAUMEE,	4.00	Total since March 15, 1911,	88,740.58
CHESTER,	537.40	NEWTON,	8.50	(MISS) SARAH W. CATTELL, *Treas.*,	
ELIZABETH,	10.00	WELLSBORO,	10.00	501 Witherspoon Building, Philadelphia.	
FLORIDA,	35.00	Miscellaneous,	500.83		

Woman's Presbyterian Board of Missions of the Northwest

BLACK HILLS,	$50.00	MINNEWAUKON,	$18.00	SIOUX FALLS,	$93.00	Miscellaneous,	$265.00
BOULDER,	260.00	MONROE,	37.00	WAUKON,	20.00		
CHICAGO,	6,202.92	NEBRASKA CITY,	4.00	Total for month,			$7,811.11
FT. WAYNE,	265.52	NIOBRARA,	41.00	Total from March 16,			54,820.09
INDIANAPOLIS,	342.22	RUSHVILLE,	103.00	MRS. THOS. E. D. BRADLEY, *Treas.*,			
LA CROSSE,	10.00	SIOUX CITY,	.45	Room 48, 509 South Wabash Ave., Chicago.			
MATTOON,	94.00						

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$75.00	PORTO RICO	$19.00		
BUFFALO,	256.00	ST. LAWRENCE,	134.00	Receipts from July 15 to August 15,	$1,634.35
HUDSON,	123.00	SYRACUSE,	292.00	Total since March 15,	23,880.89
MORRIS AND ORANGE,	4.00	Legacy,	100.00	(MISS) HENRIETTA W. HUBBARD, *Treas.*,	
NEW YORK,	571.35	Miscellaneous,	60.00	Room 818, 156 Fifth Ave., New York.	

Woman's Presbyterian Board of Foreign Missions of the Southwest

FT. SMITH,	$6.00	Miscellaneous,	$3.55	Total to date,	$7,699.96
HIGHLAND,	15.25			MRS. WM. BURG, *Treas.*,	
SOLOMON,	74.50	Total for month,	$149.30	708 Odd Fellows Bldg., St. Louis, Mo.	
TULSA,	50.00				

DATE DUE

~~FEB 2 8 1986~~			

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